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Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents. D 196 D 554

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it. B 564

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers. D 174

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mohammedanism, the feeling is still maintained in Nagar, Gilgit, Astor, and the Indus Valley above Bunji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it. A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be returned to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited D 243 D 718 [279] D [324]

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by them, not a single fowl is to be seen. These peculiarities are strictly confined to the Shin caste, and, together with other customs which will come under notice presently, afford good grounds for supposing that they were a race of Hindoos who came from the south, and, pressing up the Indus Valley, established a Hindoo state in these remote regions under the crest of the Hindoo Koosh.

The next in order and the most numerous caste are the Yeshkuns, who form the entire population of Hunza, Nager, and Ponyal, and nearly all the population of Yassin, besides being numerically superior in Gilgit, Sai, Darel, and Aster. In Hunza and Nager they do not call themselves Yeshkun, but Boorish; and in Yassin, Woorushk and Boorisho. The language spoken, in slightly varying dialects, in these three states is known as Boorishki, Boorushaski, or Woorishki. The term "Khajoona," applied by the Gilgitis to the language as spoken in Nager, is never used in that country, and the old name also lingers in Yassin, which is still known as Woorshigoom. This language, of which an account is given in Appendix A, differs markedly from all languages in the neighbouring valleys. It has, I believe, been pronounced on good authority to belong to the Turanian family of languages.

In the colder climate of Hunza and Yassin, the people of this caste have ruddy complexions, and fair and even red hair is not uncommon. The Boorish of Nager show a somewhat different type. Many of them are short, thick-set men, with prominent cheek-bones, thick features, and thin beards. These characteristics, joined to their unwarlike nature, are probably due to an infusion of Tartar blood from Iskardo, gained during the time that Nager was subject to the Makpun rulers of Iskardo. If the Boorish are originally of Turanian origin, they have received at some time so large an infusion of Aryan blood as to have almost entirely swamped their original characteristics. Mr. Drew points out that the restrictions on their intermarriage with the Shins makes them the purer race of the two, and though these restrictions are not always closely observed, the Yeshkuns of Hunza and Nager would have little opportunity for profiting by their non-observance, so that their dash of Aryan blood must have been obtained before the appearance of the Shins. There does not appear to be any good foundation for Dr. Leitner's suggestion that the Yeshkuns are probably the product of intermarriage between the Shins and some aboriginal race. Considerable enmity exists between the Shins and Yeshkuns,

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good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangarikí,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangarikí is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangarikí, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Chán, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangarikis, and of the Dangari language, as if it was the name of a tribe. The word Dangarikí, from *dangar*, cow, has no doubt come to be applied in the same manner.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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when the Dárds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 179 174

The Race Map shows the area of these Buddhist Dárds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhis who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hanú side-valley the people have lost their original language, and speak only the Tibetan Ladákhi; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.[1]

These Buddhist Dárds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhi, but they are not such fine men as the Dárds of Drás, Astor, or Gilgit. They wear the pigtail as the Ladákhis do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 302 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 505 783

I could not hear that there was any distinction of castes among them; indeed what I heard made me think there was not. One 584

* Among the Mohammedan Dárds also, as in the upper part of the Shigar Valley in Baltí, I have found this narrow-skinned, low-Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Baltís.

[1] Cf. the Buddhist Dards = Aryans?
Also compare the Kafirs [illegible]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

789 the Hunza Chief. The power was not confined to him, and seemingly in some cases lay more in the spring than in the person, for I heard of various other springs in different places, the throwing into which of any defiling substance was followed by bad
783 weather. It is curious here to see the cowskin considered an impurity, and it shows the connection
231 with Hinduism. Sacred as the cow is, no high-caste Hindu will touch cow leather. The regard for the cow amongst the Shins is most marked, but I think that in the main valleys, where there is now considerable communication with the outer world, it is losing its hold. It has gained for the Shins the name of Dangarik, or the cow people. The Shin used to have some one of another caste to tend his cows, and nothing would induce him to touch a new-born calf. If there was no one else handy, and it was necessary to put the calf to the mother, the little creature's head would be caught at the end of a cleft stick, and pushed to the udder. The Shin hatred of hens was another distinct link with Hinduism.

178 The feasts, many of which must be of Hindu
241 rather than Buddhist origin, are beginning to fall into desuetude; Mahomedanism is gradually pushing them out, but they, and the observances which accompanied them, are still to be seen in some parts. I have assisted more than once at the "Chili" festival, which marks the commencement of wheat-sowing, and which had years ago a further connection with the worship of the cedar, now in the main dropped. What the connection was I failed to find out, most probably the dates of the aboriginal feast of